

Though we will not be meeting at the Shul for prayer, it is preferable to partake in prayer services as a community, even apart. Therefore, service times will remain listed.

Passover Times

See all Passover information, resources, and in-depth guidelines from the Rabbi at Dortikvah.org/pesach2020.

Tuesday, April 14th (5th Day of Omer)

7:30pm - Mincha / Maariv

7:31pm - Candle Lighting

Wednesday, April 15th (6th Day of Omer)

Shvii shel Pesach

9:00am - Shacharit

10:04am - Latest preferable time to say Shema

7:30pm - Mincha/Maariv

after 8:29pm - Candle Lighting

Thursday, April 16th (7th Day of Omer)

Acharon shel Pesach

9:00am - Shacharit

10:04am - Latest preferable time to say Shema

7:30pm - Mincha / Maariv

8:30pm - Havdallah / Passover ends

9pm - Earliest time to partake in sold Chametz

Shabbat Times

Friday, April 17 (8th Day of Omer)

Erev Shabbat

5:30pm - Pre-Shabbat Ruach via [Zoom](https://zoom.us)

Meeting ID: 374-672-2612, Password: 085081

6:15pm - Mincha/ Kabbalat Shabbat/ Maariv

6:31pm - Earliest Candle Lighting

7:33pm - Late Candle Lighting

Saturday, April 18 (19th Day of Omer)

Shabbat

9:00am - Shacharit

10:02am - Latest preferable time to say Shema

6:15pm - Weekly Parsha Shiur

Notes to be sent out before Shabbat.

7:00pm - Mincha

8:32pm - Maariv/Havdalah

8:45pm - Virtual Havdallah & Schmooze via [Zoom](https://zoom.us)

Meeting ID: 374-672-2612, Password: 085081

Weekday Services

Mincha/Maariv, Monday & Wednesday - 6:15pm

Rabbi Davies will be sending learning material through the Minyan What's App Group. bit.ly/DTMinyan

Classes

• Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursday 8:30pm, [Phone conference](https://www.zoom.us).
Resumes April 19th

• Torah Study: "The Avraham Stories" with Rabbi Davies
Sunday 7:30pm, [Available via Zoom](https://www.zoom.us)

• "Ketuvim with Kenny"

Monday 7:45pm, [Facebook Live & Zoom](https://www.facebook.com)

• "Lunchtime Talmud" with Rabbi Davies
Thursday 12pm, [Facebook Live & Zoom](https://www.facebook.com)

Resumes April 23rd

• "Cholent and Learn" with Kenny Abitbol
Thursday 8pm, [Facebook Live & Zoom](https://www.facebook.com)

Resumes April 23rd

Community Events

Virtual Yom HaShoah Commemoration – Apr. 19th, 4pm
Yom HaShoah gathering to recognize Holocaust Remembrance Day. Join through [Zoom](https://www.zoom.us). Register at jewishcharleston.org.

Celebration for Israel's 72nd Birthday – Apr. 29th, 2pm
This Yom Ha'atzmaut, the Jewish Federations of North America hosts a global, virtual celebration. Join on [Facebook](https://www.facebook.com).

Refuah Shelema

Yisrael Haynu ben Shimon Avraham
Noach Yoseph ben Shira Shaina
Elijah Myer ben Malkah
Rivka bat Batya (Robyn Dudley)
Yisroel Mordechai ben Fradel
Yocheved Chava bat Leah Rivka (Janet Fox)
Bloom bat Chaya Sara (Bertha Hoffman)
Tova bat Sarah (Katie Bielsky)
Yesuskah Levy ben Shosha Hannah
Eliezer Yitzchak ben Shifra
Yonatan Reuven ben Hulda
Refael Aharon ben Devorah
Jerry Polinski (Gershon Ben Sarah)
Arlene Polinski
Michele Perrick (Michal bat Cayla Mynda)
Nachum Eliezer ben Sarah Miriam
(Rabbi Nachum Rabinowitz)

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Yehudit bat Sarah
Yocheved bat Sarah
Isabella Beaudoin
Yoseph ben Sara
Aharon ben Yitta
Zachary Yarus
David ben Malkah
Louis Waring
Jack Spitz
Esther bat Alitza
Yisrael ben Chaya
Chaiah Leah bat Shier

Life Cycle

Yahrzeit

- > Esther Toledano, Mother of Penny Bronshtein (4/18)
- > Corinne Ossinsky Goldkin, Mother of Alan Goldkin (4/22)

Birthday

- > Ari Jacob Frankel (4/19)
- > Nechama Alon (4/19)
- > Tobias Frankel (4/19)
- > Sandra Katz (4/23)

Announcements

> Go to Dortikvah.org/covid19 for details and updates on how we are handling concerns over the **Coronavirus** pandemic.

> To **volunteer** to assist those who need help with grocery pickup and other errands, contact Ora at oradavies@gmail.com.



Shvii & Acharon shel Pesach

Parshah Shmini

(Leviticus 9-11)



The Third Seder Last Days of Passover

By Yanki Tauber Chabad.org

Time is a tyrant. It plants a "One Way Only" sign on the road of life, another dictating "No Stopping, No Standing", and mercilessly enforces both rules without equivocation. It wrenches us away from our past and holds off our future behind a wall of ignorance, making compost of our most treasured moments and a mockery of our predictions. We might overthrow political dictators, cure diseases, overcome poverty; but if we want to be free, we must conquer time. For of what use would it all be, if we remain imprisoned within a sliver of present, sliced so thin that anything we have and everything we are already was or hasn't yet been? That is why Passover, the festival of freedom, is predicated upon the power of remembering. Memory is our answer to the tyranny of time. Reclining at the seder, eating the matzah and the maror and drinking the four cups of wine, we ingest history into our very flesh and blood, tasting — and becoming — the bitterness of our slavery, the triumph of our Exodus, the faith that carried us from Egypt, and the commitment we entered into at Sinai. Time's bounds fall away that night; the past becomes current, history becomes now. But if only the roadblock to the past were lifted, ours would be only a partial victory. If time surrendered only one of its frontiers on Passover but maintained its blockade of the future, we'd be only a half-free people, masters of our past but prisoners of the unknowable to-come.

That is why Passover has two parts. The "first days" with its seders and its reliving of history, and the "final days" with its messianic themes — days that herald the divine goodness and perfection which, the prophets promise us, is the end-goal of creation and the fulfillment of our present-day lives. There is even a Chassidic custom, instituted by the Baal Shem Tov and further developed by the Rebbes of Chabad, to conduct a "mirror-seder" in the closing hours of the last day of Passover, complete with matzah and four cups of wine. These are hours, say the Chassidic masters, when time relinquishes its last hold upon our lives; when the future, too, can be remembered, and the Era of Moshiach tasted and digested as the Exodus is on the seder night.

Kosher Ideas

By Rabbi Yehuda Appel Aish.com

Many people find dieting to be quite a challenge. Indeed, Jewish tradition found the entire enterprise of eating to be filled with obstacles and opportunities. Meal time is termed in Jewish literature as "the hour of war"; the Hebrew word for war - milchama - has the same root as lechem - bread. Eating is supposed to be an act of elevating oneself through the medium of thought, speech and action. In the realm of thought, we should view eating as an act of fulfilling the Almighty's will. In the realm of speech, we say a blessing over the food. And in the realm of action, we eat the food with care and appreciation of the Almighty's beneficence.

In this week's Torah portion, Shmini, the delineation is made between kosher and non-kosher animals. The Torah states that for an animal to be kosher it must chew its cud and have split hooves. Chewing the cud ("ruminant") involves the regurgitation and then redigestion of food. Jewish tradition sees this as an allusion for the need to review and reexamine one's actions, a procedure that is at the very heart of righteousness. The split hoof, coming as it does at the foot, emphasizes the need for a person to be complete from head to toe. In contradistinction to the wholeness of a kosher animal, there are four animals - the camel, pig, shafan and arnevet (the last two animals' identities are not known today) - who are singled out in this week's Parsha because they possessed only one of two kosher signs. The camel represents pride, the pig - hypocrisy, the shafan - idolatry, and the arnevet - narrowness. On the other hand, fish are seen as the most holy of species. Unlike other species who, even in their kosher manifestations need some tikkun (rectification), the fish needs none. Fish do not need to be ritually slaughtered or have its blood removed as its land cousins did. Moreover, the fish were unaffected by Noah's flood. While the land animals had been involved in bestiality before the deluge, the fish maintained their purity and were thus saved.

This symbol of the fish as representing purity can also be found in the kabalistic literature where it is used to symbolize the tzaddik, the righteous person. Many people are guilty of misusing their gift of sight and viewing scenes they would be better off avoiding. In kabalistic understanding, the anatomical feature of the eyelid is an allusion to this need to at times shut our eyes and avoid seeing improper things. The tzaddik, however, guards his behavior, intuitively avoiding such situations, and actually needs no such safeguard. He is thus symbolized by a fish, a species which has no eyelid. The Torah also makes distinctions between kosher and non-kosher fish. To be kosher, a fish has to possess both fins and scales. The sources explain that these elements can be likened to crowns atop the fish, attesting to the kosher fish's higher spiritual status. Furthermore, such fish tend to swim in the upper expanses of the ocean where the water is more pure. It is clear that Jewish tradition sees the act of eating as an opportunity to elevate one's behavior to a higher level. Why not make dining - and dieting - a truly holy act?!